

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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Will You Do It?

In view of the fact that the Brethren Publication Board has heavy obligations to meet April 1, 1899, will the readers of the EVANGELIST kindly note the following:

1. If you know yourself to be indebted to the office, please make us a remittance at once. You know whether you owe the office or not.

2. If your subscription for the year 1899 has not yet been renewed, will you not kindly favor us with a remittance as early as possible? Our list shows that there are yet a great many who have not renewed their paper for this year. Please do so now.

3. After you have read this paper, ask your neighbor brother who is not a subscriber to take the EVANGELIST to the end of the year at *one dollar*. If he is too poor to pay for the paper, or if not sufficiently interested to subscribe for it, ~~would it not be a good investment~~ to enclose us a dollar bill to have the paper sent him to the end of the year? Try it.

Having stated the case clearly, we trust the friends of the Publishing House will give the matter immediate attention.

Walking By Faith

Some one has said that the oft repeated prayer for more faith is, in a great majority of cases, a prayer for more sight. In the heart of his desire, the petitioner is asking for evidence, for that upon which his senses, or at least his reason, his understanding may fasten. To his mind the "evidence of things not seen" should be like all other evidence of which he has practical knowledge,—it should be tangible, something which he can handle, feel, see, grasp with his intellect. The "substance of things hoped for" should possess the well known properties of other substances. The prayer is not really for faith at all, but for the ending of faith, its fulfillment in fruition.

Thus the natural mind attempts to escape the difficulties of faith, for that it has difficulties no one will deny. It lies in the realm of the supernatural, while on the other hand so large a part of our consciousness rests in the realm of the natural. Men are for the most part dominated by the physical and intellectual. Divide them into groups and we find much the larger company governed almost exclusively by physical tendency. A smaller group gives evidence of the influence of intel-

lectual tendencies, while the smallest of all is the spiritual group. And so far removed from all the maxims of the natural world is the last and smallest division, that the first two, unable to comprehend them, conceive toward them an aversion, a prejudice against their singularity, which in the history of religion has taken every conceivable form, and brought forth every imaginable crime.

To walk by faith is to have the sensation, the experience of possession apart from its natural evidences, such evidences for example as attend possession in the ordinary sense. Possibly this should be said only of the mature, full, perfect faith. Perhaps a man may be in an undeveloped, imperfect state of faith which is not attended by an experience so satisfactory. He may crawl by faith, or limp along by faith, or go on crutches; but to walk with the firm step of confident strength, putting the foot down upon the ground which the eye of sense or the eye of understanding can not see, putting it down with the same unreserved, unconstrained trust as that which characterizes our walking on the solid ground, a trust so perfect that we are unconscious of any effort to trust,—this is what is meant by the "evidence of things not seen, the substance of things hoped for."

And yet it is the most rational trust of all, is more indicative of the sound mind, is more justified by facts and logic than all our temporal confidences. Do we walk confidently upon the broad earth? Seismic convulsions may rend it. Floods may overwhelm it. Fire may consume it, as indeed the day of such a catastrophe approaches. Do we repose confidence in the best of men? Even the best are more or less weak, in wisdom, in purpose, in character, limited in power, liable to change, exposed to temptation. But when we trust in God, whether we consider his character, his wisdom, knowledge, his power, his love, do we find anywhere any limits which would lead us to say that we can reasonably and safely trust him just so far but no farther? Are we not therefore walking on solid ground when we walk by faith? Is it not the only rational thing to do?

Even the little things which God has made shame our unbelief. I saw a bird launch his wings upon the viewless, unstable, etherial air, when lo the winds became chariots to bear him far above the dense, gross world. So are those who walk by faith. "They shall mount up as eagles." That way lie worlds undreamed.